UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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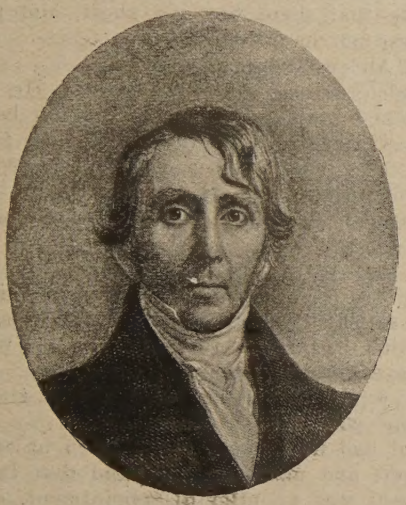

WILLIAM ELLERY CHANNING, D.D.

The greatest and most widely known American Unitarian Divine; born in Newport, Rhode Island, April 7th, 1780; reared and trained in Calvinism; graduated at Harvard, 1798; ordained minister Federal-street Congregational Society, Boston, 1803; began to show sympathy with Unitarianism, 1815; preached a famous ordination sermon at Baltimore distinctly declaring for Unitarianism, 1819; "the Unitarian controversy" divided the New England Congregational Churches into Trinitarian and Unitarian; Channing visits Europe, 1822-3; openly joins the Abolitionists (Anti-Slavery), 1837; died Oct. 2nd, 1842; is the most widely read of all Unitarian preachers; his writings have been translated into the language of many nations; he was great in pulpit ability, as a writer, as the champion of freedom, an apostle of peace, and as a social reformer. His Unitarianism did not get clear from the orthodox dependence on miracles, but his doctrine of the dignity of human nature was as radical as anything in the most modern Unitarianism of to-day. The influence of his thought is perhaps wider than that of any Christian minister of modern times.

Varieties.

"What is true through me sings praises to the Truth,
What is good through me sings praises to the Good."

It is not the function of the church to furnish you with definite conceptions of the Deity, or even with proofs of his existence. It does not exist that it may dictate to you what you shall believe, but that it may provide you with fellow-helpers to the truth.—S. M. Crothers, D.D.

"Deep love lieth under these pictures of time;
They fade in the light of their meaning sublime."

Our intellectual conceptions of God are a series of dissolving views; but he that loveth hath caught the meaning into which they fade. So when the doubt comes, perhaps there is something greater than our thought of God, we are not troubled. Yes, there is something greater—God is greater.

S. M. Crothers, D.D.

"The time is short; the more the reason, then,
For filling it as full as it can hold
With thrills of beauty, yearnings for the truth,
And joys of love and labour manifold.

"Then should it chance, as we would fain believe,
Life's glory waits us in some other sphere,
The first great joy shall be, we did not miss
God's meaning in the glory that is here."

A small girl had been impressed with the lesson that she should always be good; that every naughty thing she did was seen by God. One day, setting off to school, her pet dog would follow. She told him to "go home" in vain. At length, stamping her little foot on the side-walk, she said: "Go home at once; it's bad enough to have God always looking after me, without you following me wherever I go!" Is it not bad to teach children that God is a spy?

HOME CIRCLE.

On the Hearts of Men.

I wrote my name upon the sand,
And trusted it would stand for aye;
But soon, alas! the refluent sea
Had washed my feeble lines away.

I carved my name upon the wood,
And, after years, returned again;
I missed the shadow of the tree
That stretched of old upon the plain.

To solid marble next my name
I gave as a perpetual trust;
An earthquake rent it to its base,
And now it lies o'er laid with dust.

All these have failed. In wiser mood,
I turn, and ask myself, What then?
If I would have my name endure,
I'll write it on the hearts of men.

In characters of living light,
From kindly words and actions wrought,
And these, beyond the reach of time,
Shall live immortal as my thought!

—Horatio Alger.

Randal's Principle—*continued.*

CHAPTER X.

Of course the unsteady old man dressed something like a "sporting" character who went to lodge at the haunted house, was none other than Randal Wray.

He adopted this disguise so that the new lodger should not be recognised/as himself. And as this was some weeks after the occasion when the matter had been mooted in discussion with Randal, the discussion incident had really been forgotten.

And now Randal was really in the house on his strange adventure. He rather relished his somewhat romantic situation. He was accommodated in a bedroom which opened off a passage where there were also doors into other rooms.

Randal did not undress and go to bed. He simply took off his outward disguise, lay on the bed in his clothes, and covered himself with a counterpane, or quilt. There he lay awake in the dark. With resolute determination he would not allow himself to doze off to sleep. He listened long with senses all alert, but heard nothing except the creaking of an ill-fitting door, the rattling of some window casements, and the occasional snoring of persons locked in deep repose in an adjoining apartment.

This vigil was becoming wearisome, and he felt himself getting drowsy in spite of the loud gusts of wind and rain outside. Evidently a storm was brewing, and the elements seemed disposed to clamour and riot. What a night for anything weird and ghostly! And yet nothing of the kind seemed to be at all likely to happen. What if the very suggestion of a ghost, and of the house being haunted were only a joke played upon him? How ridiculous, if, after all, the story were idle gossip, having no foundation. Why should he have taken any notice of such a matter and foolishly pledged himself to investigate that which was possibly nothing at all?

This idea of his adventure being in vain and utterly fruitless took hold of him, and worried him sufficiently to keep him awake. He was making up his mind that all he would be able to disclose would be that there was no ghost, and that the house was not haunted.

But—"Ah! what was that?"

A sudden noise had startled him. He rose up and listened keenly. Whatever could it be? Ah! there it was again. But it was only the falling of dirt in the chimney, loosened and disturbed by the wind and rain.

Assuring himself that it was so, he lay down again.

Then he heard the fall of something on the bedroom floor. This caused him to jump up again. But he satisfied himself that it was his own overcoat which had fallen from the peg on which he must have hung it somewhat carelessly.

"Oh! would that there were a real ghost, and have done with this suspense."

Randal had in a sense, about given up the ghost altogether, and made up his mind that the whole experiment was an utter disappointment, and that he must be quite reconciled to that conclusion, when—

"What is that?" he asked himself under his breath.

He softly and as quick as thought sprang out of bed. In his stocking-feet his tread made no sound. He was at his bedroom door in an instant, his ear almost flattened against it. There were sounds of a person walking in the passage. The footsteps even seemed to be approaching the part where his room was situated. They came nearer. Randal's heart began to beat more quickly, and then some taps on his door almost made him spring back. But he instantly opened his door, and in the darkness saw a white figure stealing away. He followed, and just as he had caught up with the apparition it disappeared through a doorway. Randal followed again, and found himself in a lumber room which had a window looking on the street. The white figure was in front of the window waving its arms towards the street below. Randal, determined that the apparition should not elude him, and shut the door without losing sight of the "ghost," and paused to give this object as keen a scrutiny as the circumstances would permit. He saw that it was not a thing of air, a spirit, nor merely a spectre, but that it was substantial, a creature of flesh and blood.

So he approached nearer to it with stealth and caution. As he did so, the figure opened the window, and was about to put head and shoulders through as if to depart that way, when Randal firmly gripped the arms and drew the "ghost" back. At that moment the door opened, and some one came in with a light. And he found that he had an old man in his grasp. The younger man with the light seeing the open window and Randal in the act of pulling the old man away from it, exclaimed "Thank God, he is safe!"

It turned out that the "ghost" was an old man who lived in the house who was addicted to sleep-walking or somnambulism. He was usually under the care of the younger man, who slept in the same bedroom. Once before had be been caught attempting to get through that lumber-room window. He had often walked in his sleep and disturbed and frightened occasional inmates of the house who had fancied that he was a ghost, and they had gone away supposing the house haunted. His sleep-walking had been kept a secret, and often when the old man had risen from his bed in the dead of night and attempted to leave his room, the younger man had been sufficiently disturbed to waken up in time to get up and prevent him. On this occasion his absence had not been discovered soon enough. The sleep-walker had paced the passage, tapped at the door of Randal's room, and the rest has been told.

Next morning a newspaper reporter heard something of the adventure, and came to Randal for an explanation. Randal told him the facts, and hence it was that on the next day following, the local papers told how Randal had caught the "Ghost."

Quite as effectually was Randal destined to lay low the ghosts of many a superstitious notion, and unreasonable belief. He had now justified his assertion that "the truth about ghosts will make you free from the fear of ghosts."

(To be continued.)

An Open Letter for Open Minds.

Dear Friends,—It is certainly no use writing a letter for minds which are shut. And there are still many people with minds of that sort.

Here is a case in point. A middle-aged man connected with an orthodox church had a son who joined the Unitarians. He told that son: "I would rather have seen you in your grave than have lived to see you a Unitarian." His mind was shut against all thought of new light being even a possibility. I fear that no open letter in "Unity" would have any chance of enlightening such darkness as that.

Then I fancy there are men who call themselves Unitarians who, in some respects, have their minds closed against a change of opinion, and against all attempts to persuade them to see things differently. Here is one, for example, who writes to me deploring the fact that "Unity" seeks to present "Unitarianism" as the fitting image of Religion.

It is very evident that this good man has a very imperfect conception of what Unitarianism is to many of us to-day. He evidently thinks it is mere theology, controversial or sectarian doctrine. But it is far more: it stands for the truest conception of Religion, for free access to God, for right relations to God and man.

He would object to calling a church "Unitarian" or giving an association a Unitarian name. Why? Because he considers such a name is exclusive. Of course it is. Is not Heaven itself exclusive against those who are not heavenly, and until they can fit themselves into heavenly conditions? And yet the door is open to all who can enter. Does not the name "man" exclude all that is not man? Does not Love exclude hate, and Truth, error? But of all the "isms," Unitarianism is the least exclusive of any, the least sectarian, the most universal in scope and spirit. Where, except under Unitarianism, are the "Religions" of all races and sects duly appreciated and rightly respected? The Unitarian considers them all to be manifestations of one religious instinct common to the whole of mankind.

There is no conception of Religion anywhere so unsectarian as that of Unitarianism. Its doorway is never shut against any who are willing to enter. No difference of opinion bars any man out of a Unitarian Church; no mere opinion is required of any who wish to join its fellowship. All who are willing to keep their minds open to any new light that may come; all who consent to be free seekers after truth and righteousness—no matter what their theological opinions may be—are readily admitted into the membership of a Unitarian Church if they seek to come in.

Unitarianism is not merely anti-Trinitarianism. That is a very small part of it. It means unfettered seeking after God and His righteousness. To secure that free approach to God and God's ways, all that restricts access must be destroyed. False doctrines which misrepresent Him and keep men from Him in fear and misjudgment—these must be abolished. Wrong conceptions of divine justice, which hide God's wonderful love from human hearts —these have to be cleared away. If Unitarianism is controversial, it is to break down partitions and to accomplish the Unity of Men and Unity of Men with God.

The mind that is closed against Unitarianism by a wrong idea of it may not be able to see that it is really the Universal Religion, the Christianity of Jesus.

"Lofty as is the love of God,
And ample as the wants of man."

But open minds will. THE EDITOR.

Unitarian Churches ought to make the acquaintance of Mr. Charles Darnay, elocutionist, because he is a hard-working member of a Unitarian Church and a Unitarian Sunday School Superintendent. His dramatic recitals for Sunday and week nights are clever and powerful.—(See advt.)

To Our Neighbours.

A clergyman of a certain parish recently called upon an old lady residing near his church, and asked her what place of worship she attended on Sundays. She told him she was a Nonconformist. The clergyman replied that he was sorry, and said that she ought to attend his church, for "that is THE Religion." This was intended to mean, no doubt, that Religion, as taught in his church, is the only true religion in existence; that the true religion cannot be obtained elsewhere; that religion, as taught in any other church differing from his own, is a false religion.

Now what have Unitarians to say to the conduct of this cleregyman? In the first place, they can, in a truly Christian spirit, give him credit for being thoroughly sincere, acknowledging that he says what he says and does what he does because he believes it is true and right. But is it true? Unitarians say that the true Religion can be found in all the churches, the Church of England, and those of the Roman Catholics, and all those of the different Protestant Dissenting Bodies, too; that there is only One Religion, and that it is to be found everywhere wherever human beings exist—not only amongst those called Christians, but amongst Pagans and heathens who have never heard of Christ or Christianity—for everywhere there is Love—and Love is Religion; Love to Man and Love to God. That is what Jesus taught for Religion: Love God, and love thy neighbour! Surely the clergyman does not pretend that his church has a monopoly of that. He would not deny that this is to be found in all other churches. This is just the one thing everywhere on which all churches are agreed: that it is real Religion to love God and to love our fellowmen. And so Unitarian Christians say that there is much good to be found in all churches, and that there are many good people in all churches—in that of the clergyman, and in others that are different from his.

But that is not what he meant when he said: "That is THE Religion." By Religion he meant more than Love to God and Man. That is not enough for him. He meant certain Beliefs about God and man, certain special creeds and doctrines. But what are creeds and doctrines? They are opinions, men's opinions about God and Man. Where did these opinions come from? They came out of men's minds, as all opinions do. Men put them into words; men made creeds and doctrines of them; men asserted these opinions to be the Truth by the believing of which alone mankind can be saved from endless torment. But opinions are not Religion. Beliefs are not Religion. Creeds and doctrines are not Religion. Opinions differ and change; beliefs come and go. Many things which men believe to be true in one age, they believe to be false in another. Before Protestantism all Christians were at one time Roman Catholics. Protestantism came through a change of opinion. And opinions, whether in the form of creeds or not, are simply statements of what men think. And all men make mistakes in their thinking sometimes. The men who made the creeds, and determined to fasten them upon their fellows, made mistakes in their ways of thinking. So it turns out that many of the things they thought are not true, and never were true, only they thought they were true, but they were mistaken. Opinions change and alter, but Religion is unchangeable; it is the same yesterday, to-day, and for ever: Loving God and Man—being good and doing good.

Why will not Unitarian Christians join that clergyman's Church? They can get real Religion there —Love to God and Man. Yes, and so they can elsewhere. But as in his church they cannot get this Religion without also having it mixed up with false doctrines—ancient opinions long since proved to be untrue—they go where they can get the religion without these doctrines. If real religion is mixed up with doctrines which do not agree with Love to God and Love to Man, it is all the more difficult to understand it and to practice it. So it is important that real Religion, Love to God and Man, and belief about God and Man—which is Theology—should be in agreement, should not clash and contradict.

Unitarians—like their Teacher, Jesus Christ—will not have any doctrines which disagree with Love to God and Love to Man, or with God's love to man; any doctrines which they find do clash with divine love, they hold themselves free to reject. They strive to make their theology agree with the absolute Religion.

Unitarians believe in God—but they do not believe Him to be three persons, because that is unreasonable, and Jesus never taught the Trinity, nor does the Bible ever mention it.

Unitarians believe that God is One Person—the Heavenly Father—as Jesus declared; and they believe He is an infinitely loving Father to every human being; and therefore they do not believe that He will allow any to be lost for ever; they believe He is too good to let one slip altogether away from Him.

Unitarians believe that God is absolutely just, and so they do not believe that there is an endless Hell for anybody; they could not think so badly of God as to believe He could, for a few years of sin, give an eternity of torment as a punishment; they believe that God loves even His enemies, that He is more forgiving than even the noblest man who forgives as much as "seven times" or "seventy times seven," as Jesus taught; they believe, with Paul, that "nothing can separate us" or any one "from the love of God."

Unitarians believe that every sinner will eventually repent, that the pain and wretchedness resulting from sin, will, along with a knowledge of God's love, bring the sinner to a right mind and a good life, and that in due time all will be united with God.

Unitarians believe that God's love will triumph ultimately in every soul, that in no case can He fail to accomplish His highest and best purposes,

and that it is impossible for any Satan to exist who can defeat God's loving purposes.

Unitarians believe in Jesus Christ; they believe that he was what he professed to be—a man: God's Prophet and Messenger; they believe that he declared more grandly than any other the Gospel of Truth about God and Man, and that he was the noblest example of a divine Life among men.

Unitarians believe that all men are God's children —sons of God—Jesus the noblest son of God; that all are made of the same nature as God's nature; that human nature is divine, and not naturally bad; that "of such is the kingdom of heaven"; that the sinner, turning from sin, comes "to himself."

Unitarians believe that all men suffer the painful consequences of any wrong-doing they commit; that there is no escaping these consequences; but that the suffering works itself out and teaches wisdom to the wrong-doer, and becomes part of a discipline used by God to convert him to the right way.

Unitarians believe that in due time the will of God is to be realised in a kingdom of Heaven on earth; that there is a future life for all beyond the grave, in which growth and progress towards perfection will continue with opportunities denied to none.

These are some of the opinions of Unitarians that go to make up their theology, and because these opinions agree with Religion—Love in God and Love in Man—they feel convinced of their truth.

We can ask our neighbours to judge for themselves whether we have less of THE Religion, and whether our beliefs and opinions will not stand the test better, and compare better with those which are assumed by our detractors to be THE Religion.

Let each be judged on its merits, and be tested by reason and common sense, and, better still, by the test of Faith in the Divine Love. It will then be plain which gives the grander picture of God, the nobler idea of man, the sublimer conception of the life that now is and of that which is to come.

Literature.

"The Amazing Witness," by Arden Shire, 1/- net; The Open Road Publishing Co., 11, Cursitor Street, London, E.C.

This is another of the sequelæ of "When it was dark." It is more an imitation than a reply. Though theologically it is the opposite of its progenitor and contends that "moral goodness and orthodoxy" are not interchangeable terms, it follows "When it was Dark" in making a learned sceptic to be the foul villain of the piece. It would have been more of a reply from the rationalist point of view if the fraudulent fabricator of an "ancient" Greek manuscript had been one of the most orthodox of believers. Certainly Father Campion is an illustration of the possibility of there being rascality in people who are orthodox as well as amongst the unorthodox. The book is in the form of a story from beginning to end, a kind of theological novelette, in which the good characters reject the doctrine of the bodily resurrection of Jesus. The narrative is well told, and there is some cleverness in the plot. The author is very thinly veiled under a pseudonym, describing himself as "a theologian whose recent work—a vindication of Christianity against popular agnosticism—is well known," the "popular agnosticism" referred to being of the "Clarion" sort. The story might well have been written by a Unitarian, and this should commend it to "Unity" readers; we venture to say that the writer is a Unitarian who does not say he is,—like Arthur Morland, the hero in the book.

"The Faith of a Free Church" by Samuel M. Crothers, D.D.; British and Foreign Unitarian Association, Essex Hall, London, 2d.

This is one of a series of pamphlets issued by the B. and F. U. A., and in this case a new edition of a tract previously published from the same source. It is very opportune just now, seeing that Dr. Crothers has been sojourning in England for some months, and is still with us, doing splendid work as an American preacher and lecturer at Unitarian Churches in various parts of the country. He is by this time a well-known figure at denominational meetings and conferences, and to those who have not yet heard his voice or read anything that he has said, this tract will give a good idea of the mind of the man, and the faith he professes. And a grand faith it is,—grandly expressed, with religion and reason harmonised on such points as "Faith in God," "Faith in Christ," "Faith in Man," "Faith in prayer," "Faith in immortality." It is one of the best essays that can be put into the hands of any earnest seeker who is not satisfied with the unnaturalness and unreasonableness of orthodox doctrines.

Received: "Young Days," "Every Other Sunday," "TheMessage," "The New Unitarian (U.S.A.)" "The Medium," "The Coming Day," various Church Calendars.

The United Mission meetings of the East Cheshire Union Churches during October have been good, especially in the Hyde, Denton, and Dukinfield group.

A Unitarian has recently suffered fourteen days imprisonment as a martyr to free speech in the open-air on the Education Question. He was condemned on the charge of obstruction, though meetings had previously been held on the same spot by other bodies, without any police interference. This sufferer is Mr. Ernest Marklew, editor of "The Medium," a well-known Spiritualist lecturer, a Socialist, and his Unitarian confession comes out in a relation of his prison experiences, which appears in his own paper. Concerning the prison chaplain he says: "I need hardly say that he could not approve of my Unitarian theology."

With the Unitarian Van.

II.

Sabden is situated at the foot of one of the slopes of Pendle Hill. The locality is a charming one for scenery. But Sabden has been heard of in association with the name of Richard Cobden, who was himself a cotton master there in the earlier part of his career. The Cobden Mills are now a prominent feature on entering the village from Whalley.

The Van was pitched on some spare ground facing well on the main street. At once B.T., as usual, hung out on the side of the Van our big posters explanatory of Unitarian principles—in large type—and another on the front of the Van announcing a Unitarian meeting at 7-30 in the evening. At a printer's close by he took his order for handbills to be ready by noon; and they were ready, too, for they were proceeded with at once. These arrangements made, we settled down to business inside the Van—B.T. to the compilation of his daily report (of previous day), and I to some correspondence, etc.

The Van had already attracted much attention. As we sat at our work inside, we heard various persons come up to the posters and reading them audibly. Their comments amused us. It was quite evident that curiosity was aroused.

"I wonder whether there is anybody inside," said one. "All is quiet. Where can the missioners be?"

We continued our work. And then we heard a little argument going on. Then it was evident that someone came up who knew something about Unitarianism. This man was animated and a bit excited in his talk. Suddenly there was a rat-tat-tat on the footboard of the Van, and a voice called out:

"Is anybody in?"

So I went out, and there was an elderly man with a stick in his hand, and a half fierce expression on his face and a kindly twinkle in his eye; and as soon as he saw me he exclaimed:

"Whatever do you come here for? You're not wanted here. They are all good orthodox people here, and you are downright unbelievers and infidels, you are."

So at that I smiled, and replied:

"Come to our meeting to-night, my friend, and you will then find out what we have come for, and whether we are really unbelievers and infidels or not."

And then he began to laugh, and said that he was himself a Unitarian—the only avowed Unitarian in all Sabden—and that he was reckoned to be a thorough-going heretic by all the Sabden people.

It turned out that this man was an old member of our Padiham Unitarian Church, and that he lived up on the mountain side above Sabden as bailiff for the Padiham Waterworks. He took some literature, bought some books from us, and seemed delighted at our advent. Other men were standing by, and we gave them some leaflets and invited them to our meetings.

After that the handbills came. And at the dinner-hour we posted ourselves at the mill gates, and, as the hundreds of workpeople streamed out, we gave the handbills away announcing our meetings for two nights.

And yet, though it was a beautifully fine day up to 4-30, at that time a great black thunder-cloud overspread the sky, and there was a heavy downpour of rain. This continued, unfortunately for our work, until the time of our meeting. At 7-30 it was still raining, but at 8-0 it became clearer, the rain ceased, a number of children gathered round, and I began to talk to them about Jesus and what Unitarian Christians thought of him; and then quite a number of men approached, and as soon as there was a fair number of adults I commenced my address to them on "The Unitarian Gospel," explaining some of the beliefs of Unitarians. The audience increased, and were very attentive. Then B.T. invited questions, and called attention to our literature, books, and tracts. There was a pause, and a Secularist put a ridiculous question about the story of Creation in Genesis, and expressing contempt of religion, because, as he said, of it being based on such a story. He was told that he had made a mistake, that Unitarians do not accept that story, and consequently his contempt had missed its mark; his unreasonable and intolerant attitude was exposed, and he became silent. As no other questions were put, we went down from the Van into the crowd, taking some leaflets with us. At once, on closer contact, many questions were put concerning the supposed deity of Jesus, the resurrection, miracles, the Bible, and quite a host of other matters. The Baptist minister joined in, putting questions and trying to show the unsoundness of Unitarian explanations, but with poor success. He used big words, asked if I knew the meaning of "Anthropomorphic." I answered "Man-shaped," and he used more big words, and I suggested that he might use words which his hearers could more readily understand, and the audience applauded the hint. He lost his temper a bit, and actually said that the Unitarian churches were very ready to receive orthodox ministers of questionable character as converts into their body. This was corrected, and he was mildly reproved for the imputation, and the audience applauded the reproof. He expressed regret that any remarks he had made had seemed to have been misunderstood. Questions and discussion continued up to 10-20, when heavy rain put an end to the meeting, and several inquirers came into the Van for information and literature. The replies to questions and our Unitarian views seemed to arouse the sympathies of our hearers, and we felt that we were letting new light into their minds. When we retired we knew that it had been a very good night's work.

Next morning there were various callers testifying to the good effected by the meeting of the previous night, some expressing regret at the way the Baptist minister had comported himself. Some came into the Van for literature and further information. On the second night, with better weather, we had a larger audience. A party of Unitarians came from

Padiham, including their minister, the Rev. J. E. Jenkins. Having musical assistance from Padiham, we opened with hymn and prayer and Scripture reading, assisted by Mr. Jenkins, and then, as missioner, I addressed the people on "The Unitarian View of the Bible," which was listened to with the greatest attention. This was followed by a hymn, and then there were several questions, followed by much discussion in groups. We were assured by individual Methodists, by Baptists, by Churchmen, that our mission was just what was needed in Sabden; and much regret was expressed that we could not remain longer. We felt that it was a pity that we could not have a week there. But we were due in Clitheroe, and on Friday morning to Clitheroe we went. On the way heavy rain began, and it never really ceased for many minutes together all day.

Owing to the lack of a safe open space for meetings in a central thoroughfare, we had to pitch the Van a little out of the heart of the town. But if the weather had been favourable it would, no doubt, have proved a good place for the purpose. Just as we were thinking of preparing tea, the Rev. T. P. Spedding rode up on his bicycle, having come all the way from Rochdale to see how we were getting along. And he was wet through. He joined us at tea, and opened the meeting as chairman. But at meeting time it still rained, and not more than 20 or 30 people were content to stand listening to us. Addresses were delivered by Mr. Spedding and the missioner, explaining the Unitarian position. Shopkeepers and others within the sound of our voices, in their own doorways, listened to us; literature was distributed, and after the meeting several inquirers came inside the Van for information and literature, some making purchases of books. Mr. Spedding had to return home by train before the meeting was over. In spite of the bad weather, we felt that our meeting was by no means a failure, that seed had been sown and interest excited.

Next day, Saturday, I had to return home to attend the members' quarterly meeting of my own church, and the Rev. J. E. Stead had been secured to take my place. So, early on Saturday morning, I took leave of friend B.T. and the Van, feeling more assured than ever of the great need of this open-air mission work; that our message is received gladly wherever we secure a hearing, and that it is our duty to take our Gospel to the people in every way we possibly can, and so evangelise the country with our Unitarian ideas. The experience of the first season's work will afford some guidance as to where these efforts may most profitably be put forth. Our message is so reasonable that, whenever it is uttered, signs of pleasurable enlightenment are seen on people's faces, and our word is really hailed as good news.

EDITOR.

A Unitarian League.

There is need for a specially propagandist organisation for the upholding of the Unitarian Flag, the spreading of Unitarianism, and the making of Unitarians.

The objects of such an organisation might be to secure:—

(1) The inclusion of the name Unitarian in the title of all Unitarian institutions whenever possible.

(2) The religious equality of Unitarians with other religious bodies.

(3) The propagation of Unitarianism in its widest and most inclusive meanings.

(4) The organisation of Unitarian Reading Circles in places where there is no Unitarian church.

(5) The enlistment of men and women with ability for public speaking, and preaching, for Unitarian open-air missions.

(6) The organisation of Unitarian lay-preaching.

(7) Systematic Sunday school instruction in Unitarian doctrine.

(8) The drawing of isolated Unitarians into Unitarian fellowship, by visiting, correspondence, or otherwise.

(9) The identification of Unitarianism with the unsectarian spirit in religious fellowship, and with practical methods of applied religion and social service.

(10) The emancipation of all "unsectarian" movements and institutions from sectarian colour and control.

(11) The dissemination of Unitarian ideas by means of public meetings, Sunday services, distribution of literature, participation in proceedings of discussion societies, letters and contributions to the public press, and any other practical means which opportunity may provide.

(12) The co-operation of Unitarians in schemes of mutual help and protection.

This rough and ready list of suggestions as to objects worthy to be attained may inspire some of our readers to make other suggestions, which the Editor invites, and will be glad to receive. There are at least 50,000 associated Unitarians in the United Kingdom, and perhaps not less than one million avowed Unitarians, including the majority who do not associate together. Fifty thousand shillings annually would enable a Unitarian League to do great things in every part of the kingdom. And why not? There is nothing to prevent it except Unitarians themselves. Even 1,000 members, paying not less than one shilling a year, would be a good start. Who will help establish such a League? The Editor of "Unity" will assist in every way he can, if others will do the same. Such a League will clash with no other Unitarian organisation; it will do work which is now left undone; it will help work which is being done; it will strengthen already existing agencies. The Editor invites all who are willing to join such a League to send him their names and addresses so that he and others may take the necessary steps to make the proposal an established fact.

Notes and News.

The Rev. Dr. R. F. Horton says that "Unitarianism in one form or another is presenting itself to the intelligence of the country with a force and with a sincerity which make a deep impression on large numbers of professing Christians. It seems to me that we have not seen Unitarianism so confident or so powerful since the days of Channing and Parker in America. We must not leave young people in uncertainty. On this question we must try to instruct and help one another. We must have truth at all costs."

The British and Foreign Unitarian Association autumnal meetings at Leeds and Bradford were warm and enthusiastic, even though not attended by great crowds. At the Saturday morning conference the Rev. C. Roper informed the meeting that a Young Men's Sunday Class, expelled from a Baptist Church for free inquiry, had come over in a body to his Unitarian Church at Kilburn, where they are allowed to seek truth and to discuss opinions unfettered.

The new Unitarian Church at West Bowling, Bradford, for the new congregation ministered to by the Rev. Wm. Rosling, was opened on the afternoon of the same day by Sir E. Durning Lawrence.

The Rev. Dr. Crothers takes his farewell of English Unitarians at a meeting on October 30th, in Essex Hall, London, just before his return to America.

The Unitarian Van Mission concluded its summer tour in very wet weather in Manchester, with meetings in Failsworth, Miles Platting, and Stevenson Square. But in spite of the weather a few really good meetings were held; and it is marvellous how people will stand and eagerly listen to our Word.

The Rev. R. J. Campbell, of the City Temple, is getting frequent reminders of the fact that his preaching is strongly Unitarian. The Rev. John Page Hopps, at Little Portland Street Shapel, London, in allusion to City Temple Theology, pointed out the inconsistency of preaching Unitarianism in a church which stands for its opposite.

The Rev. J. T. Sunderland, M.A.—now announced as "Dr."—has removed from Toronto, Canada, to Hartford, Connecticut, U.S.A., where he began in his new sphere of work as minister of Unity Church on Sunday, October 7th.

At Wolverhampton the Congregationalists have been discussing the virgin birth. The Rev. Dr. Forsyth said: "It might be that the removal of the emphasis from the virgin birth to the cross would kill Unitarianism, or at least take the sting out of it." "Kill Unitarianism" forsooth! The effect would surely be just the opposite; it would confirm Unitarianism and kill Trinitarianism.

And what "sting" is there in Unitarianism? Nothing but that of truth against error. Truth does destroy error, certainly. And if the false idea of virgin birth is given up, the error will no longer exist to be stung. Unwittingly, Dr. Forsyth concedes the truth of Unitarianism and its power.

A new Unitarian Church has been opened at Pontypridd, South Wales.

The amalgamation of Free Methodists, New Connexion, and Bible Christians in one body is to have the name of United Methodists. More unity.

A new Unitarian Church has been opened at Aberdeen, and amongst the preachers has been the Rev. Dr. John Glasse, the minister of the Old Grey Friar's Church, Edinburgh.

In a reference to "Unity," our illogical and inconsistent contemporary, "The Message," perpetrates a kind of very youthful smartness which is certain to produce somewhat queer feelings amongst its readers. Because "Unity" recently said that a writer in the "Christian Register," in an able paper, made out a good case against the possibility of any of the epistles of the New Testament having been written by the Apostle Paul,—"The Message" exclaims: "Really, there seems no reason why the people who like this sort of thing should not have more of the sort of thing they so evidently like,"—and then commends the following to the notice of "Unity":

"Mr. J. M. Robertson, M.P., has written two learned volumes to prove that there never was a historical Jesus."

"Nietzche, the most widely read of modern German philosophers, expressed his thorough contempt for the moralt eachings of Christianity."

"Professor Haeckel, the celebrated exponent of physical science, argues strongly against the existence of God."

To this we may add:

1. One of the editors of "The Message" has published a book to prove that the Apostle John could not have written any part of the Fourth Gospel.
2. "The Message" itself expresses agreement with the opinion that none of the Books of Moses could possibly have been written by Moses.

If "The Message" really likes this sort of thing so much, then, by its own bad logic, we might conclude that it must inevitably also like and agree with Robertson, Nietzche, and Haeckel. "The Message" will perhaps try again, and do better next time.

"So let it be in God's own might,
We gird us for the coming fight,
Strong in Him whose cause is ours,
In conflict with unholy powers.
We grasp the weapons God hath given,
The light, the truth, the life of heaven."

Others, I doubt not, if not we,
The issue of our toils shall see,
And children gather as their own
The harvest that the dead have sown.

—A. H. Clough.

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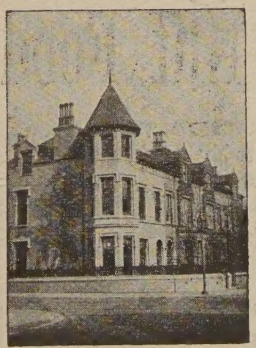

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I do "love my neighbour as myself." Matt. xix., 19.

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